CHRISTIAN STATESMAN

Vol. LXVII PITTSBURGH, PA., NOVEMBER 1933 No. 9

GENERAL READING ROOM OF MONTGOMERY HALL

The Social Corollory of the Christian Fundamental

THE great fundamental of the Christian faith, the one tenet that distinguishes it from all other religions, the credal item which makes it Christian, is the conviction that Jesus of Nazareth is "the Lord of All". He became man that through the sympathy of a common nature he might lead men to believe in his Lordship. He taught men out of his eternal consciousness so that they might know and accept him. The cross was one step to his sovereignty. The ascension was the assumption of his throne and scepter. From its first proclamation which was that "God hath made him both Lord and Christ" the gospel message led up to this belief and gathered about it. The last revelation that He made of himself as on this earth was distinguished by the insignia, "Lord of Lords and King of Kings."

> HE IS LORD OF ALL
> Acts 9:36

The individual corollary to this tremendous fact is best expressed in the words of the Apostle Thomas, "My Lord and my God". Every soul that realizes him, realizes also that he is *MY* Lord and there is nothing for me to do but to obey him and that from hence it becomes impossible for me to think of anything out of all relationship to him. Nothing is rational which is alien to his being or contrary to his will.

But as Douglass J. Wilson recently wrote in the Christian Century, "we have reached a place where a gospel, without a social corollary of a corporate nature, is plainly an anachronism". By a social corollary of a corporate nature Mr. Wilson doubtless means the sense of obligation to Christ which is the necessary deduction from the fact of his Lordship, dwelling in human organization devoted to bringing men to faith in his supreme rule. He certainly is right in calling a hermit faith, a religion content with the individual salvation of either self or others, an anachronism today. The conquering message for this age is that He, Christ, is not only Lord of all souls of every age, but of intellectual societies, social fraternities, industrial organization, homes, churches, nations, states and political parties—all have been put under him and all are under obligation to acknowledge him and obey his teachings.

Just here is where the forces of evil have taken their stand. Anti-Christs, whether embodied in pagan philosophies, Christless social benevolences, materialist, egoistic industrialism, Godless secularism or man made religions, stoutly declare "we will not have this man to reign over *US*". He can sit in with us but we will not bow to his authority. And they mean it too. So long as this sense of obligation can be banished from these corporate spheres of life, so long the present stagnation of morality and religion will continue. The great struggle of this age is to fashion this corallary and incorporate it in these diverse spheres of life, and then by the slow process of growth perfect this reign of Christ over all life.

The Peace Outlook

Wm. Parsons, D.D.

It was Grover Cleveland who once remarked when he was compelled to face unpleasant facts, "we are confronted by conditions, not theories". Those who believe in World Peace as a possible and permanent condition and hope for it, and are laboring for it, are confronted by theories and conditions baffling enough to puzzle the most astute minds and daunt the most courageous hearts.

Wisdom under such conditions dictates thorough analysis of both theories and conditions and extreme conservatism in shaping a policy of action, neither of which are possible within the limits of this article. The best that is possible is a few hints in both directions.

The Grounds of Hope

The most common ground of hope for World Peace is that the world has had all the war it can stand and its common sense will assert itself in the abolition of the whole system. All that is necessary, argue such as stand upon this hope, is to disarm and perfect the machinery for making and preserving the peace and it will shortly become a world condition. But one inclined to cynicism may truthfully retort that if the world does so assert its common sense this will be the only piece of Christian idealism that this generation has not destroyed or is trying its best to destroy. If the common run of mankind has displayed any common sense in any great policy during the last fifteen years, that display remains to be pointed out.

Some assert that the people, especially the leaders must see that another war like the last will destroy our civilization. But that is no deterrant to war when millions of people in every leading nation want to destroy it and want to try their hands at creating another and as they dream a better civilization. Millions more are growing so indifferent to the present civilization that they do not care. They see the present civilization producing a condition where one man who works not one whit more than thousands of his intellectual and moral superiors, receiving an annual income of $10,000,000 while 10,000,000 men and women stand in the breadline for want of work. With a huge resentment swelling within them they say, "why should I care? we at least had enough to eat while the war was on." This one thing is certain. World peace will never be built upon a seething mass of hopeless discontent.

But certain christian souls, and their number is great, are saying in the words of the prophet Isaiah "The zeal of the Lord of Hosts will perform this". The churches of the world are committed to this program, as never before. The many peace societies are laboring night and day for it in many lands. The promises of God's Word are that it shall come to pass and faith proclaims

"Toil on and in that toil rejoice
For toil comes rest, for exile home."

So we are exhorted to speak and write and protest and petition for treaties to outlaw war, for disarmament treaties, for commissions to supervise that process, to support the World Court and the League of Nations, with the assurance that this desirable condition is just around the corner.

But again, plain common sense dictates the question; where has God ever promised a reign of peace on earth before the nations of the earth have acknowledged Christ as Lord and King? If we interpret aright the Sixteenth chapter of Revelations vs 12-16, the World War was the pouring out of the sixth vial of his wrath on the nations in order to destroy the power of the two beasts of Chapter Thirteen which were enthroned in them. A glance at all of the first six of these symbols portrayed the wrath of God as expressed in war and its attendant calamities. Why then should we think that when he pours out the seventh vial, this scourge of the evil age should be omitted in His providences. Especially since the nations refuse to repent or in any sense accept the law and the person of The Lord of Lords. We are in the grip of world forces as his kingdom is marching on. Julia Ward Howe was a truer prophet than many of our peace advocates when she wrote "I have seen Him in the watch fires of a hundred circling camps". And, hate war as we may, we may as well brace ourselves to endure it when it comes as come it will unless the nations become far more amenable to christianity in their political life.

Preparedness

Shall we then refuse to build ourselves a shelter for protection when the next war does come? Reasonable preparation for national defense is but plain common sense now as when Oliver Cromwell wrote in the orders of the day on the eve of Dunbar "Trust in the Lord and keep your powder dry". But many protest "preparedness never has prevented war and never will". Probably true. But it might have saved Athens in the Peloponetian war and it would have prevented the war of 1812 and it may protect the country in the future from predatory foes. The outstanding fact is that the nations are not yet ready to hang up their swords and guns or to turn them into implements of industry and no government that at all senses the responsibilities of protecting 20 great coast cities along five thousand miles of coast line and 150,000,000 people will dare to divest itself of protective armament to the extent of leaving itself open to sudden attack. So long as pagan Japan, atheistic Sovietism, imperialistic Rome, nationalistic France and resentful Germany are what they are the United States must preserve its arms as well as trust in God.

Disarmament

Our own leaders, those of Great Britain and the smaller nations of Europe and many of those on the American continent have done the best they could to bring to pass some real disarmament. They have failed. They have failed because disarmament at present is putting the cart before the horse. It is useless to nag them on to further effort in that direction. It is not true that the naval building program of the United States has provoked other nations to a race, as has so often been asserted of late. The United States is still far within her treaty limits. The military establishments of the country are not a menace to any one. Witness the fact that those who are within easy reach of our armies are not all disturbed about them. Nothing at all will be gained for the cause of World Peace by urging a pacifist policy of complete disarmament upon our government. Nor is the argument of wastefulness entirely sound. Take as an illustration. When the government abandoned its policy of building rigid dirigible air ships of the Macon type, 1300 men were thrown out of employment. The expenditures for this protective armament all go eventually to American workers.

The Question of Conscience

The organization of conscientious objectors among the student classes of the nation will avail little to promote this cause. Suits about compulsory military drill in the colleges and reservations in the taking of the oath

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Not Much Hope For "Liberty"

Wm. Parsons, D.D.

In this title no reference is made to that human condition extolled by Patrick Henry before the Virginia legislature, though that inalienable right certainly does not seem to be given much consideration in the world today. But that attractive little quarterly magazine published at Takoma Park, Washington, D. C., by the Seventh Day Adventists is what is in mind.

It seems that the First page article in the September issue of the Christian Statesman awakened in the mind of Mr. C. P. Bollman, its managing editor, a faint hope that after 67 years of perverse insensibility to the transcendent wisdom of Adventistic soteriology the Christian Statesman is showing some signs of being visited by divine enlightenment.

After reproducing in full the above mentioned article it comments upon it as follows:

"Just how much is meant by the closing words of the last paragraph can be known for certain only by the man who wrote it. There may be much evil bound up in the words 'learn to recognize each other as equals'. How can the two be equals when their realms are entirely different? The sphere of the state is wholly secular and political, that of the church wholly religious and spiritual. How can they be equals? But if respecting each others rights means each attending strictly to its own business, and if keeping on their own side of the line of authority means just that and no more, and if seeking to help each other without domination means just that and no more it certainly marks a great change in the attitude of the National Reform Association and of its mouth piece the Christian Statesman".

This time the writer will endeavor to reveal just what was in his mind when the words under consideration were written. Four points seem to be raised by Mr. Bollman in his comments.

Church and State Equals

The first is "How can the church and state be equals?" The answer is in possessing equal rights before God and bearing an equal responsibility to Christ. The members of the President's cabinet constitute a fairly accurate analogy. The six heads of the dominions of the Commonwealth of nations that make up the British Empire might serve in this capacity. So with the church and state. Both are ordained of God, to govern each in its own sphere. Both owe allegience and obedience to Jesus Christ. Neither has been given precedence over the other. Both have liberty to govern in its own sphere independently of the other. And both should mutually respect the rights of the other and assist it, as a common servant of the same master. If that does not constitute equality it is difficult to know the meaning of that word. But here comes the difficulty in Mr. Bollman's thinking. It is wrapped up in the word "wholly". The use of this word makes his statements of "secular and political" on the one hand and "religious and spiritual" on the other a fatal fallacy. The fact is both are concerned with a common ground, namely morality. On this ground both are dealing with the same individual but with different phases of this common quality of life. The church has to deal with those springs of morality in the human being and the finer shades of morality which lie beyond the reach of civil law, but which are the sources of moral conduct. The state has to deal with overt moral acts which affect the public welfare and it is this finer line of separation that needs to be observed by both.

Respect Each Others Rights

The second question raised is what it means to respect each others rights. The church in the exercise of its governmental authority assumes jurisdiction over beliefs, spiritual conditions and the morality that qualifies for membership in its own organization, and declares what, in its own understanding, is well pleasing to Christ. Respecting these rights on the part of the state means that the state shall in no way penalize the church for what it does in this sphere nor the members of a church for obedience to such instruction and authority. The limit to this support and protection comes where any church requires of its members acts which the state deems contrary to public welfare. But the church has no right to regard as penalties the burdens which it lays upon itself and its own members in order to maintain its own beliefs.

Here is where the rub comes with our Adventist brethren. Dissenting from the majority of the nation as to which day is the Sabbath they are not willing to bear the additional financial burden of resting on both days. The same is true of the Roman Catholics. Finding fault with the moral and religious quality of the education furnished by the civil government they are unwilling to bear the additional financial burden of supporting their own parochial schools. To the rest of us this seems merely an unwillingness to bear the burdens of their own religion. The alternative in either case is for the state to pay for the propagation of the views of a church or in the case of the Adventist to abandon its function of promoting the welfare of millions of toilers by abdicating its right to create a type of environment necessary for this welfare.

The state in the exercise of its functions of government has to assume jurisdiction not only over acts of moral conduct but over the social acts which involve the public welfare. Respecting these rights on the part of the church means that the church will not penalize its members for doing what the state determines is for the public welfare, unless the state requires what God in his Word forbids, or forbids what God requires. Strewing incense to the Emperor was an illustration of the first. Teaching religion to one's children as forbidden by the Soviet government is an illustration of the second. Virtue then lies in resistance here and not acquiescence or obedience. But a church must have a very clear case of such stepping over the line before it is justified in disobedience. Even passive resistance. When the state in the United States declares by law that it is for the public welfare that ordinary labor and business shall cease on the first day of the week it in no way commands what God forbids nor forbids what God commands. And this principle must be recognized that the contrary beliefs in no way justify disobedience to the law. Where the state is mistaken in what laws are for the public welfare, the church has a right to teach its own views as the prophet of God and to petition for the adoption of its ideas of what makes for public welfare. But neither a church nor an individual has the right to hinder the state in its work or to paralyze the state in its functions in order to compel it to adopt the churches ideas of what is for the public good. For instance, most of the Protestant churches believe that the nation in repealing prohibition and adopting a policy of protection, legalization and regulation of the liquor traffic, has adopted a policy

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THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Monthly, except July and August, at the Association's Headquarters,

209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Block Booking Outlawed In Wisconsin

Recently the Supreme Court of Wisconsin handed down a significant decision that makes the block booking system of distributing films to local exhibitors illegal. This system is simple. The local theater manager must sign a contract to take the entire output of a certain class, of a producing company, over a given period of time, in order to obtain any of them. If he refuses to sign such a contract he can get none of them. This refusal practically puts him out of business as there is no adequate open market to supply new films.

The Court gave as its opinion three objections to this system:

1. These contracts are obtained under duress.
2. They contain arbitration clauses which violate the constitution of the United States.
3. That the system is a conspiracy or combination in restraint of trade.

It is to be regretted that this court overlooked the greatest of all the reasons against this system, namely that it is a device designed to force upon local communities a type of picture that they consider inimical to the public morals. It is using the better pictures to force the worst upon the community. There will never be any real relief from this evil until both courts, legislatures and Congress face this fact concerning them.

As it now stands it is highly probable that Will Hayes and his fellow conspirators will devise some way of getting around these merely commercial objections. Gentlemen's agreements, bad and irregular service of just keeping every applicant for films hanging in the air until the distributors are sure that he will reject no pictures that are sent to him, are possible courses of evasion.

The probabilities are that this question will never be finally settled until the system of control proposed by former Senator Brookhart of Iowa is adopted and each film is licensed by the Federal Government, before it can enter either interstate or foreign trade.

But congratulations are due the Supreme Court of Wisconsin for blazing the trail thus far on the way. The rest will come in due course of time in spite of the astuteness of that erstwhile Presbyterian elder who has gone over to the enemy.

"THE DAY"

The reception of this new book on the Christian Sabbath, and the sales made since it came from the press the first of October, have been most gratifying. Many church and civic leaders have written, commending it in such terms as "It is wonderful," "The most complete book of the kind I have ever seen." "An instrument with which to rally defenders of the sacred Sabbath."

More than 300 copies have been ordered by individuals in quantities to give to ministers, Bible-school teachers, young peoples' leaders, friends, or libraries. An attorney, six copies for ministerial friends; a presbyterian elder, 50 copies for pastors of his county; a pastor, five copies for leaders in his congregation; a devoted Christian woman, ten copies to present to relatives.

A fine holiday gift. Read page eight of this issue and send your order at once to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Watch These Manoeuvers

It will be just as well for the future of the American Public School system if what a certain radio announcer calls "John Public" should rub his eyes, sit up and take notice of three manoeuvers that ecclesiastical Rome is making in many states of the Union and skillfully supporting by propaganda in the public press. If the said John Public should be like Bunyan's slothful and yawningly pass the matter off with a sleepy "O give us a rest" it will certainly be a patriotic duty for those who are awake to stir him up until his lethargy is driven off by public agitation.

The first of these moves is the attempt to foist Roman Catholic teachers upon the public schools in communities which are predominantly Protestant and that neither want them, or would have them if their religious affiliation were known. New York state under Al Smith's influence took the lead in this matter by passing a law that makes it a criminal act for any school board member or director or superintendent to ask of any one, information as to the religious affiliation of any applicant for a position as teacher. This law also provides for suits to recover civil damages against any such director or superintendent, and permits the supposedly injured teacher to assign his claim for alleged damages to any citizen in the state and that citizen may then begin suit to recover in his own locality however far it may be removed from the residence of the defendant and where the supposed damage occurred. And New York state is 400 miles in length. Bills modeled upon this have been pressed in the legislatures of Illinois, Texas, and several other states.

A collateral line of effort is being carried on in all Romanist secondary schools and colleges. There the effort is to increase the number of students graduating from normal courses far beyond what are required to man the parochial schools. While the Vatican may condemn the American school system and forbid parents sending their children to these schools they are seeking in every way to increase the number of Romanist teachers in these schools, and at the same time objecting strenuously to even their own teachers reading the Bible in the public schools or to the putting moral or religious instruction in any form in them.

These Roman Catholic teachers are expected to function in three different directions in addition to that service for which they are employed:

1. To create the impression of the superiority of the church schools over the public schools both in primary and secondary grades and so draw students to them.
2. To correct from their point of view any text book statement that is in any way uncomplimentary to the Roman Church or which they may deem unfriendly.
3. To act as a damper upon public discussion in the community of Romanist aims, activities and persons. Wherever they are em-

ployed in distinctively Protestant communities they are doing this.

The third move is a renewed effort to foist their parochial schools upon the taxpayers of the states. In this effort they have succeeded in a number of countries, Scotland being among them. Bills have recently been brought up for discussion in several legislatures, and in Ohio narrowly failed of passage, to divide the public school funds with the parochial schools. A shrewd threat is often made that if this is not done they will close their parochial schools and thus compel the public schools to care for some millions of additional scholars. The argument most pressed just now runs about as follows. The state is not furnishing an adequate type of education in that it is neglecting entirely the training of the moral and religious nature of the children. This is compelling the church to put in its own schools to make up for that inadequacy. But compelling the church members both to pay

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"The Peace Outlook"

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of allegience are only serving to clarify one point in the government's claims upon its citizens, and that is that no citizen has any inalienable right to thrust his individual conscience into the sphere of the state's obligation to protect its people in the exercise of its police power. We may talk as much as we please about the supremacy of the individual conscience and the state may in its appreciation of the value of conscience excuse all conscientious objectors from military service. The present writer sincerely hopes that Congress may soon take that action. But when it comes down to the final test and the duty arises before the state to protect its people against aggression, the state must ask the citizens to serve in this task and if they refuse it will commandeer them.

Poor Aim

The whole trouble with the Pacifist program is that it is expending its force upon the wrong people and nations. This was the difficulty in 1914 when the war exploded under the Peace Conference that was meeting then in Germany. Its efforts were futile. Of course all know that they cannot do otherwise. The militaristic nations of the present will not tolerate their agitation. Neither Germany, Russia, Italy, Japan or Poland will tolerate them for a moment. But what many are growing tired of in the movement is that being thus excluded from the most necessary field of their endeavors, they exhaust their emotional pressure in shrieks of scorn and condemnation upon those nations that are regretfully doing their duty by their own people.

A Correct Policy

What, then, shall those who believe in World Peace and hope for it ultimately, do in the midst of the rush of opposing forces? First of all, hang onto what we have achieved in this generation, and cease for the present any attempt at advance. A few years ago the writer was a member of a fishing party in South Eastern Alaska. We had spent the morning fishing in a bay of perhaps nine square miles of water the only outlet of which was a narrow channel, not more than 100 feet in width. As we approached that channel on the return trip the tide was coming in and the current attained such tremendous force that the engine of our boat, doing its uttermost, could not even enter the channel. After trying for a few moments the engineer said to the man in the bow of the boat, "when I swing into the bank get hold of those bushes and hold on until the tide turns." This was done and for an hour we bobbed about in the swirling waters without making an inch of progress. All at once the current ceased as the tide reached its height. There was first a few minutes of quiet water through which the boat ran easily. Then the water rushed out of the bay with such force that made the engine unnecessary. So it is today and will be in the future with this peace policy. If we hang onto the Brien-Kellogg treaty, the Washington and the London restrictions, the World Court and the League of Nations that is no small gain for one generation. If in addition we continue to maintain friendly relations with all nations as far as we possibly can; seeking to give no offence and being slow to take offence at any nation, this will be a splendid record of achievement for this generation.

Possible Advances

Should we be impatient for advance, we as a nation may well camp on the doorstep of Congress and plead and petition that body to ratify the World Court Protocol and enter the League of Nations. In other words to catch up with the rest of the world in our peace endeavors. Nothing would serve the cause better. For when the history of the peace movement is finally and impartially written it will doubtless record that the greatest hindrance to the progress of World Peace was the refusal of the Senate to follow our great leader Woodrow Wilson into the League of Nations and the World Court. The loss of prestige suffered by these organizations in the refusal of their creator and the strongest nation in the world at that time to support them, encouraged other nations to desert and defy them. The reasons for this refusal are not to our credit. Outside of the political reasons they are puerile and such as could easily have been removed. The political reasons were despicable. Resent it as our politicians may, yet it is still true that we are chiefly to blame for the chaotic condition of the world today. Our nationalism is precisely of the same brand as Herr Hitler's only less frank and honest.

The Better Way

Suppose then we cease applauding our college youth for waving the tassels of their mortar-boards in defiance of the authority of the government and in stout assertions as to what they will and will not do in case of another war; suppose we cease pumping up emotional pressure because 148,000 of youth are getting a smattering of military drill, many of them against their will; suppose we cease badgering our government because it is replacing some of its wornout war craft and building considerably below the treaty limits; suppose we cease to inveigh against military air craft and the making of a holiday whenever either ours or those of another nation appear, what would happen? Certainly nothing very serious. Suppose we keep up these lines of activity what will happen? Nothing but a sense of weariness on the part of many sincere friends of World Peace.

But as a nation we should work toward our own entrance into the World Court and the League of Nations. We should work for international treaties for the suppression of the private traffic in arms and munitions and for the entire abolition of the private manufacture of these essentials of war. We should devote ourselves to the development of some means of shutting off the world's financial resources from aggressor nations. We should keep on teaching the waste and folly of war and the infamy of aggression in it. But above all if we expect world peace we must keep on in our church policies of world evangelism and our endeavors to exalt Jesus Christ to the sphere of world dominion in the political life of all nations.

The 70th Annual Meeting, Conference and Dinner

of the

NATIONAL REFORM ASSOCIATION

Tuesday, December 5th, 1933

Fort Pitt Hotel, (Norse Room), Penn Avenue & Tenth Street
Pittsburgh, Pa.

AFTERNOON SESSION

2:30 O'clock

Presiding—R. H. Martin, D.D., and Hugh Leith, D.D., President and First Vice President of the National Reform Association.

2:30 Devotional Service—led by Rev. Ross M. Haverfield, Pastor, First Presbyterian Church, Monongahela, Pa.

2:45 Annual Business Meeting. Reports—Field, Publication, Administrative and Finance Departments; of President and Treasurer. Election of Members of Board of Directors.

3:45 Address: "A Wedge of Gold"—Mrs. Ella B. Black, President, Pennsylvania State W.C.T.U.

4:15 The N.R.A. Program for National Recovery.
(* * * N.R.A. symbol of National Reform Association, founded 1863). Opened with brief reviews by Department Heads, followed by group discussion. The Sabbath will receive special consideration.

5:30 Fellowship Hour—Reception by the President.

ANNUAL DINNER*

6:15 O'clock

Toast Master—Rev. A. R. Robinson, D.D., Pastor Sixth United Presbyterian Church, Pittsburgh, Pa.

Vocal Solos: Miss Elizabeth Ingram, Geneva College.

Responses: Mrs. Ella B. Black, Cameron Ralston, R. H. Martin, D. D., and others.

(Five minutes intermission for seating of after-dinner guests)

8:00 O'clock—Conference Address: "Liberty and Alcohol," Herman E. Heise, M.D., Pathologist, Uniontown Hospital, Uniontown, Pa.

The Association presents in Dr. Heise not only a national authority but one of America's most interesting speakers on the relationship of Alcohol to our age of machinery and speed. Dr. Heise has delivered addresses before both the Pennsylvania and American Medical Associations on this subject. His presentation of this subject is unique. Above all, he speaks with authority. Benediction.

*$1.00 per plate. Please make reservations by letter or telephone (Atlantic 4091) through office of National Reform Association, 209 Ninth St., Pittsburgh, Pa.

To the Members and Friends of the
National Reform Association and Cause:

On behalf of the Officers of our Association and Board of Directors we extend to you a cordial invitation to attend and participate in the Annual Meeting, Conference and Dinner of our Association, the program of which is found on this page. This is the rallying time for the friends of our cause and we crave your presence at this meeting—not only to hear report of the work accomplished this past year but that you may participate with us in discussing and outlining plans for future work, and that we may have the encouragement and good cheer which your presence and assurance of support will give.

As it is necessary to let the Hotel know in advance the number who will attend the dinner please send your reservation ($1.00 per plate) to our Office, 209 Ninth Street, Pittsburgh, by letter or telephone (Atlantic 4091). We hope you can be present for the fellowship hour at 5:30 to meet other friends of the cause, and that you can remain throughout the evening for the information and inspiration of the after-dinner speeches, and the address by Dr. Heise.

Those unable to attend the dinner are invited to come for the program following.

Looking forward with pleasure to meeting you,

Cordially yours,

R. H. MARTIN, President.

Association Activities

Space for activities in this issue so limited we can give only the high lights of more important ones.

In the one week's campaign in Dauphin County, Pa., (Harrisburg) October 30 to November 6, with Cameron Ralston as the speaker, about 11,000 persons were reached, the majority of these being young people, reached in seven high school addresses. About one hundred young persons received five hours training in the "Young Peoples Forum" conducted in the Y.M.C.A., Harrisburg, for five evenings. Addresses were made before the Lions and Kiwanis Clubs, and three mass meetings were held.

Mr. Ralston was called back a week later for two teachers' institutes, two church meetings, and a radio broadcast. He also had an interview with Governor Pinchot and conferences with leading educators of the State regarding our character - building programs for schools. Commendatory letters have been received at our office from the superintendents and principals of schools where Mr. Ralston spoke, speaking in highest terms of his messages to their students, inviting him back again and expressing the wish that addresses such as he gave might be given to all the high school students of America.

The President of the National Reform Association has been giving most of his time recently to speaking before Ministerial and other groups in the interest of the Sabbath Cause and of the new book on this subject — "THE DAY" — of which he is the author, and in contacting outstanding church leaders of the various denominations, and editors of religious newspapers with a view to the advertising and sale of this book throughout the various church denominations of the nation. Recently he addressed the Ministerial Association of Erie, and the Presbyterian Ministerial Association of Philadelphia on this subject. Letters are being received at the office almost daily from leaders of the various denominations commending "The Day," and expressing their readiness to co-operate in every possible way in securing the distribution of this Manual on the Sabbath throughout their denominations. The co-operation of religious editors is also gratifying. The Young Peoples Secretaries of a number of denominations are recommending it for study courses.

Watch These Manoeuvers

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taxes for the support of the public schools and to contribute the support of the parochial schools is double taxation and is unfair and unjust. The only just way, is for the state to contribute to the support of the parochial schools an amount approximately equal to the taxes paid by Roman Catholics in any locality, to the public school support. So runs the argument, but it overlooks our First Amendment to the Federal constitution and the universal custom in the United States of voluntary support of the church and all its accessory work. They overlook the fact that this increased demand for school support is voluntarily imposed so far as the state is concerned and there is no justice in imposing such voluntary burdens upon the taxpayers. Where would they be willing to stop in this process?

These are simply parts of a nation-wide effort on the part of Rome to make the United States Romanist in its mind and soul. What may be the next move in this program, time only can tell. Their success in destroying national prohibition and controlling the newspapers has given them the confident that they can get anything they want if they go after it persistently, strongly and loudly enough. It remains to be seen whether the American people have wisdom enough to resist these campaigns of encroachment. The last three years do not lend much ground for hope that they will.

Not Much Hope For Liberty

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that is not for the public welfare. The churches are not therefore justified in requiring their members to refuse to pay their taxes, or to hold office or obey the laws in order to force compliance with their views.

Obligation to Help Each Other

The third question is the obligation of both to help one another without domination. On the one hand the church should teach God's will. It must cultivate those qualities of character that make for social stability. It should devote itself to the work of pioneering in those new situations that arise in an advancing civilization and devising the new outlines of duty for the new occasions. It should pray for the civil government that God shall work through it to promote the public welfare and require of its members that they observe all right laws for conscience sake, even though such laws may not be perfect as the christian conscience would like to have them.

On the other hand the state should grant the church such corporate rights as will allow her to acquire sufficient property to carry on her work. It should protect her in doing that work from all opposition of an illegal character and in her rights to conduct her worship as she pleases up to the point where they interfere with the public welfare; and it should require such moral conduct on the part of all that makes for her freedom, peace and efficiency. That is mutual helpfulness without domination.

But here again comes the rub with the Seventh Day Adventists. They are not willing that the state shall protect the other churches in their rights by the enactment of laws that require rest and cessation of ordinary labor and business on what they deem the Sabbath, because the peculiar views of Adventists shut them out of participating in the benefits of such laws. Of course they are entitled to their peculiar views. They are entitled to teach them without penalty on the part of the state. They are entitled to do such work as does not disturb the peace of the community. They are entitled to spend the day as they please within the limits of the law and to worship and rest on Saturday. But what the rest of the nation can justly complain of is that they are not living up to the spirit of Christian ideals in continuously trying to break down the safeguards which the other churches are trying to build up to achieve a christian society. In combining in political effort with all of the enemies of Christ to destroy the opportunities of the vast majority to worship when and where they please, this they rightly believe is neither fair nor christian.

"Liberty's" Weakness

It seems to us that the weakness of this editor as with all of the contributors to this magazine is that they seem absolutely unable to make some simple distinctions that appear perfectly plain to most people. They seem to be utterly unable to distinguish between religion and morality, the tree and the apple; between the church and the Christian religion, a part and the whole; between the states requiring cessation of labor and business on the first day of the week and interference with the practice of their religion. If there is not the native capacity in these editors to discern these distinctions it is useless to argue with them. There is not much hope that "LIBERTY" will arrive at the truth.

But for the sake of their readers and ours we feel constrained to emphasize a few facts.

1. Morality is one of the chief concerns of every nation. Part of its function is to promote it. Even an atheist insists that his government shall promote justice, mercy, and righteousness. A nation that ignores morality is simply headed for destruction.

2. The state is under the necessity of determining for itself what is right and what is for the public good and it is no invasion of any man's religious freedom if the state uses the Bible as its standard of morality in public policy.

3. It is no union of church and state when the civil government accepts the teachings of the churches as to the application of the Bible and embodies them in her legislation.

We are not concerned about the peculiar expressions of the National Reform leaders of 50 years ago. They had the right idea of the Kingdom of God on earth. Perhaps they did not make as sharp a distinction as they should between the Sabbath as a religious institution which required rest and religious observance and the civil rest day which requires only cessation of labor and business that all may have the opportunity of religious worship and for rest and social, intellectual and spiritual recreation. The explanation of this sharper distinction is that as Lord Lytton puts it.

"A dwarf on a dead giant's shoulder
sees more
Than the live giant's eyesight availed
to explore".

Be that as it may. We would be glad to entertain a more optomistic hope for "Liberty" but when in this same number we discover that they carry a photostatic display of the Treaty of Tripoly as evidence that the United States is not a Christian nation it looks hopeless. We can only suggest a trip to the Congressional Library. But we assure our brother editor that there is no evil bound up in the assertion that the church and state "should learn to recognize each other as equals." We shall be glad to defend that proposition in the columns of "Liberty" at any length or brevity should the editors extend that courtesy.

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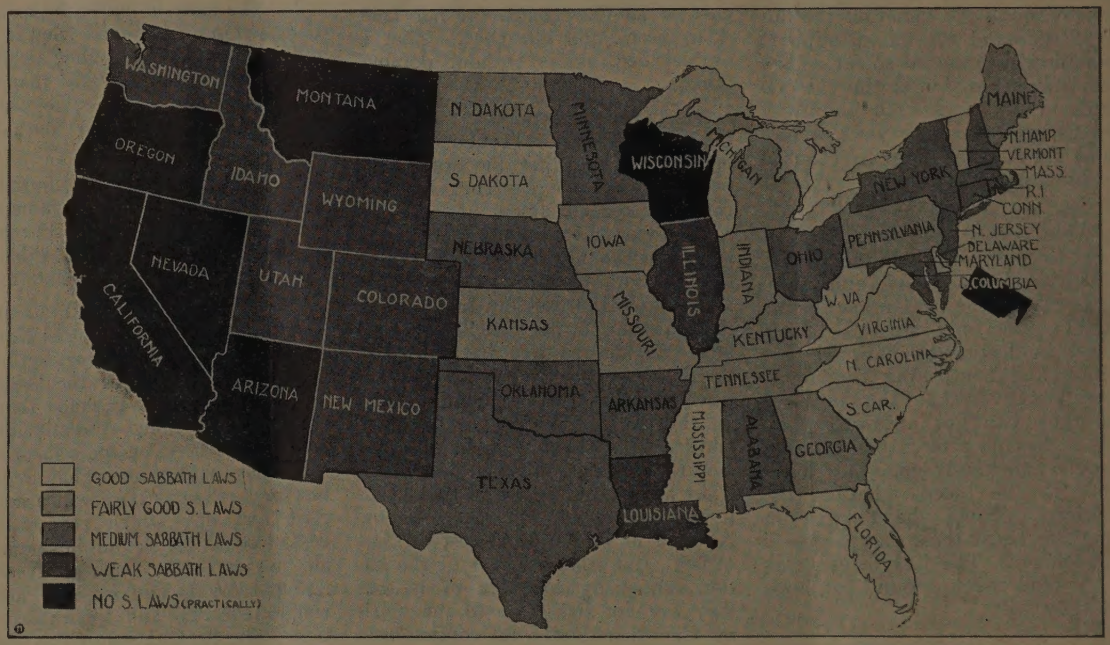

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